

The Guide to Holiness.

SEPTEMBER, 1861.

WANDERER, RETURN!

WE met, a few days ago, a valued Christian friend, whom we had not seen for nearly a score of years. He talked freely of the way God had led him, and especially of his dealings with his family. Some of his children were now in Christ on earth, and one, he believed, had gone to see Christ above. But his parental heart was most closely entwined about a wandering son. A few years ago he had joined the United States army, and was stationed, with his regiment, on our western frontier. At considerable expense, and persevering entreaty of the Government at Washington, the father obtained the son's release, and secured his return home. But again he has wandered, the anxious father knows not among what dangers. Yet, his heart throbs to welcome him home again! He may be bleeding upon the battle-field, or suffering in the camp, or fainting and weary in the long march;—he may be acting a faithful or unfaithful part, yet *his father's* affections change not. "My son, come home!" is his constant cry.

Wanderer from God, this earthly parent faintly resembles your divine Parent. His love for the wanderer is holier, stronger, and more enduring than can be that of your father or mother. It has withstood greater provocations. Will you not heed it? Will you not come back to a father's house? He did not drive you thence. Oh, no! he held you by the cords of his love, until you tore yourself violently away.

Wanderer from the possession of the perfect love of Christ, what have *you* to say? Were you bidden to leave the "riches of his grace,"—the fullness of his blessings,—for the lesser gifts of his love? Surely, he was not weary in giving; why did you tire in receiving? He had unseen and inconceivable treasures in store for you. Great as *were* your blessings, you had only attained a good stand-point, from which to look upon the unlimited extent of the promised land. Was not the sight you obtained sufficiently enrapturing? Or have you *forgotten* as well as lost the blessing? Come, let us entreat you as a brother, and as one not having yet attained the perfection which can not be lost. We would be to you as the father of whom we have spoken, mourning for his wandering son. Many hearts are ready to welcome you back to the *full-spread board*. The Master of the feast has kept it waiting for you. Believe this, and do not wait a moment. Do not reason of your base ingratitude in the past, but of his present forgiving spirit and wonderful compassions. Many have wandered and returned; and such is his aston-

ishing long-suffering that *repeated* wanderings have been forgiven. Honor that long-suffering, and throw yourself upon it, as you are, and now. Wanderer from the perfect love of the gospel, come back!

CARING FOR SOULS.

YES, Christians should care for souls;—they should constantly care and diligently watch for their salvation, as those who must give account. It is a most serious practical error, into which many have fallen, in supposing that ministers of the gospel only are required to cultivate this care. In this respect they have a special, but not an exclusive obligation.

You who are parents should care for the salvation of your children. How is it, Christian mother, with you and your daughters? Have you cared more to dress them fashionably, to teach them the manners of refined society, and to "set them up in the world," than secure their genuine conversion? Have you set them an example, in a holy walk and a Christlike spirit, in thus saying that you, their adviser, love not the world, neither the things that are in the world?

And, Christian father, what is your chief concern for those sons of yours? Do you look closely after the company they keep, the books they read, the amusements in which they indulge, and the habits which they form? Do you do all this, and much more, for their *souls'* sake? How sad it is to see professed disciples of Him who came to save souls from death, teaching their children by conduct and spirit that the great end of our being is to live for this world. There is a laudable ambition of many fathers to give their sons a good business or classical education; but if care for their souls is not placed before this in importance, and made ever to accompany it, there is surely a sinful neglect.

Parents, in caring for the souls of your children, be prayerful, untiring, and believing. Be wise in the occasion, and means of approach to them which you may use. In these, especially, you will need the wisdom which cometh from above. For your encouragement lay hold upon the promise that such wisdom is given liberally, and without *upbraiding*. Finally, cultivate a care "without carefulness," for the promise is "to you and to your children."

Sunday-school teachers should care for the conversion of their scholars. This is so plain a duty that it might seem superfluous to emphasize it. But, alas, what sad neglect is apparent in our Sunday schools in this respect! To get through the recitations with the least possible labor or annoyance seems to be the extent of the care of some teachers. *The conversion*, beloved brethren and sisters of the Sunday school, of your scholars, let it be more than your meat and drink! Pray for it in secret. Seek a preparation of heart in yourselves to secure it.

If you are cold and faithless, don't leave the school, but get rid of your coldness. You have a responsibility for the souls of those children, and, if you run away from it, it will follow you, yes, follow you to the judgment. You are their keeper, and their blood will God require at your hands.

Christians should care for each other's spiritual welfare. This duty has a wider meaning than that which is usually put upon it. They should concern themselves not only for each other's safety in Christ, but for each other's highest possible attainments in the divine life. The obvious duty of one who has found a greener pasture, is to invite those who are behind to the feast. If any one has found a point of observation of the goodly land, where the spiritual views are more enrapturing, and the breezes more heavenly, he should lift up his voice cheerfully, and say, "Brother, come up higher."

Our great care on earth should be a care for souls.

DR. AND MRS. PALMER.

The English correspondent of the North-Western Advocate writes:—

"Dr. and Mrs. Palmer, of New York city, are at present conducting special revival services in the large Wesleyan chapel, Boston, with their usual success. The previous fortnight they labored at Epworth, the birthplace of John Wesley. These devoted American Methodists are not altogether at ease, as their prolonged stay is beginning to be viewed with disfavor by some of the most influential ministers of the British Conference. This is to be lamented, for their course has been marked by signal tokens of Divine approval, and the tendency of their labors is to lead the people toward the ministers, and not from them. It is believed that every objection would be removed if your bishops would only write a letter commending them to the British Wesleyan Conference."

REV. B. W. GORHAM.

As our associate editor is traveling extensively this year in promoting the interests of our magazine, it is but due to him to give the public the resolutions adopted by his Conference on the occasion of his taking a location for that object. We take the following from the minutes of the Wyoming Conference, of which he was a member.

"B. Weed Gorham was located at his own request, whereupon the following preamble and resolution was adopted:—

"Whereas our esteemed and beloved brother, Rev. B. W. Gorham, with whom we have been associated for many years past, has this day, yielding to what he conceives to be a call of duty, located from this Conference, therefore,

"Resolved, That we hereby express our fullest confidence in the piety and devotion of brother Gorham, our warm and ardent attachment to him as a friend and fellow-laborer; that we assure him of our prayers and sympathies wherever he shall go, and commend him to the confidence and regards of all Christian brethren; and we will cordially welcome him again whenever he sees fit to return among us.

"W. H. PEARNE,

"R. NELSON."

EASTHAM CAMP-MEETING FOR 1861.

The annual gathering at this time-honored festival was much smaller this year than it had been in many former years, owing, doubtless, in part, to the stringency of the times, and in part to the fact that many persons prefer to attend at Hamilton.

There was a striking improvement in the order of the meeting, owing, perhaps, mainly, to the fact that there was absolute prohibition of huckstering in the neighborhood of the ground.

Of both preachers and people it may well be said, they "had a mind to work."

There was, perhaps, rather an undue proportion of going to heaven on sheet music, but, certainly, the chorals which resounded from time to time about the ground, in the intervals of public worship, were exceedingly sweet, and in very hopeful contrast with the doggerel of the camp-meetings of the olden time.

The harmony of spirit with which the laborers worked with each other was, perhaps, never surpassed at Millennial Grove. The relations of the presiding officer, Rev. Brother Crowell, with the whole people of his district, are evidently very happy. There were, probably, about sixty or seventy professed conversions, and a very considerable number of persons—several ministers among them, who sought and found the blessing of entire sanctification.

On Monday afternoon a violent thunder-storm swept over that part of the country, and a dwelling near the ground was struck with lightning, which set the building on fire, and prostrated all the inmates. They were all thought to be fatally affected at first, but were living at the close of the meeting.

The passage down and up the bay was the finest imaginable, and in returning, August 6, we enjoyed two religious services, both characterized by a precious tone of interest. Doubtless many will remember with joy through life and in a happy eternity, the camp-meeting at Millennial Grove of 1861.

G.

Possibly, owing to the extreme pressure of the times, we may find it necessary to issue the October and November numbers in one.

SCRIPTURE CABINET.

ABRAHAM'S PLEA FOR SODOM.

GENESIS xviii. 23-33.

WE have in this narrative a striking picture of the persons concerned. Here is one of the "three men" mentioned in verse 2, and the same is "the Lord," (verse 22,) God manifest in the flesh, the Angel of the Covenant, and the promised Redeemer. Here is Abraham, "the friend of God;" and, as becomes friends, they are in familiar intercourse.

The occasion is a great one. The fate of four cities hangs upon the moment. (Deut. xxix. 23.) A thunderbolt, charged with divine wrath, is poised against them. Its descent is "the vengeance of eternal fire," (Jude 7.) A simple man of God, armed only with the prayer of faith, stays the uplifted thunder. Much has been said of the pause of nature, fearfully and grandly solemn, before the shock of an earthquake; and of the painful interval, dreadfully sublime, between the final preparation and the collision of mighty armies. Here was such an occasion. The effort about to be made to turn aside the merited punishment promises well, for faith is an essential condition of success, and here is, on the one side, "the Author and Finisher of faith," (Heb. xii. 2,) and on the other, "the father of all them that believe," (Rom. iv. 11.) The contingency lies — alas! it often lies — with those toward whom the faith and mercy are directed. The trial commences under these circumstances.

1. We notice, during its progress, *great directness in the application of the means*. The occasion is too great, and the heart of Abraham too deeply impressed with it, to trifle with ornamented speech or vain repetition. He launches at once into the declaration, under the emphatic form of interrogation, of a great truth grasped by his faith, "Wilt thou also destroy the righteous with the wicked?" No. The Judge of all the earth shall do right. When great sinners are to be punished by special judgments, are to be "set forth as an example," (Jude 7,) the righteous will be excepted to make the example more apparent. Having coupled the plea of God's known equity with his prayer, Abraham comes, with equal directness, to the question, — "Wilt thou destroy and not spare the place for the fifty righteous that are therein?"

The heart full of faith speaks right out. The simple plea, "Have mercy upon me a sinner," sent the pleader down to his house justified.

2. *This directness, which evinced boldness, was marked by great humility*. "Behold, now, I have taken upon me to speak unto the Lord, which am but dust and ashes." No man, it may be presumed, knew better than Abraham, his moral distance from God. Yet, his faith, which begot his directness, inspired at the same time his lowly views of himself. Humility, under gospel provisions, such as Abraham illustrated in his

character and history, is not shown by a hesitating speech and downcast face. If they rested on merit, it would be so; but, resting on *grace*, — free, abounding grace, — the humblest come straightest to God, and put the question, as did Abraham.

3. *We see how faith increases with successful exercise*. He first names the finding of fifty righteous persons as the requisite of success. Made bold by a favorable answer, he goes on, enlarging his demand by lowering the requisite, until it is brought within the bounds at which both faith and mercy in the case must stop. It has been suggested that if faith had said, Let one righteous person suffice, mercy would have responded, I will not destroy it for one's sake. It may be so. Jerusalem was, on one occasion, promised pardon, if but one man were found there who sought the truth (Jer. v. 1). Yet, mercy has its limits, and faith can not go where mercy is not promised. But let faith experiment on the promises. Let it try their surety by venturing to the utmost limit of their precious fullness. It will find that limit, when holiness is the subject, hard to find. Like the horizon, though we seem to approach it with more than angelic speed, it is ever unapproachable. Yet like the horizon at opening day, the promises of holiness, though their limits can not be reached, increase in clearness and glory, as the eye of faith scans their ever-extending limits.

4. *The plea of Abraham illustrates the favor which believers have with God*. He can not hide from them his purposes. His secret is with them. Not, indeed, all his plans, but all which concern them to know, or his glory to reveal. All which he hides from them is best hidden, and they have nothing to fear from what they do not see. But it is not so with the wicked. He often hides from them, in judicial punishment, the things which belong to their peace. Luke 19: 42. This regard of God for the righteous is shown also in the favor shown to the wicked for their sake. For only ten righteous persons' sake the history of the cities of the plain might have been changed. Surely, the righteous are "the salt of the earth." While we ponder upon these facts elicited by Abraham's example, may we be partakers of his faith.

THE CHILDREN OF GOD'S PEOPLE BLESSED.

"The promise is unto you and to your children." — Acts ii. 39.

We had the pleasure of meeting, a short time since, a man and his wife, both of whom we had known in their youth. In the course of social converse the wife remarked, — "We have had but little worldly prosperity. We have brought up a large family and toiled exceedingly hard; yet, thank God, we have never lacked bread to eat and a comfortable home, and, what is best of all, every one of our children have been renewed by grace. We feel that we are a happy

family, and husband and I have often, when all the children were in bed, talked over our mercies and thanked him for his unbounded goodness.

The church need a stimulated faith to apprehend the promise of our text. It is the promise of spiritual good,—the saving grace of God,—including all necessary worldly provisions. Let Christians seek this first and mainly for their seed. Believe, and it shall be done for you, praying fathers and mothers!

EDITOR'S DRAWER.

CAMP-MEETING IN IRELAND.

A YOUNG man who had labored in connection with the Troy Conference a few years, lost his health in his excessive labors, and last year went to Ireland to try that climate in his restoration; but that burning zeal still animated his sanctified soul, so that hundreds have blessed God for his visit there, while newly opened Sabbath schools are flourishing to commemorate his visit. With permission we copy a note from this dear brother Graves:—

"I send you inclosed some circulars, which you will distribute among friends who are interested in the work of God. We desire to have it remembered in the meeting in Dr. Palmer's house. I have just received a letter from Mrs. Palmer, stating they would make a special effort to reach the camp-meeting.

"They are at present in Boston, Eng.

"The camp-meeting is creating some excitement here, and we expect to have a large attendance and glorious time. Yours,

"H. GRAVES."

One of the circulars alluded to above accompanied the above extract. It is a notice of a camp-meeting, and a stirring call to the friends of Christ to attend. It is signed by William Arthur, James Coalter, and Thomas Whitley, a committee. They say, "It has been determined to hold a camp-meeting, after the American style;"—and add, "We confidently expect the Great Head of the church to be with us in mighty power, in answer to the very many earnest and believing prayers that have been offered up for the success of the meeting, both in this country and in America." It was to commence on the 4th of July. We hope to hear from some of our friends who were present, assuring our readers of the great success of this experiment of the Wesleyan Methodists in Ireland, in the use of this means of grace so much blessed in this country.

BOOK NOTICE.

WE have received the following recent publications from the *American Tract Society*, 28 Cornhill, Boston:—

"SONGS OF PRAISE AND PRAYER" is a collection of sacred songs from many of the old masters of song, of various countries, with some of more modern date. We are pleased to notice that they seem to have been selected in special reference to their eminent spirituality, as well as poetic merit. They will delight the holy in heart.

"THE SUNDAY ALPHABET OF ANIMALS" contains a brief natural history of twenty-six animals whose initial letter corresponds, in order, with the letters of the alphabet. A well-executed picture accompanies every article. Interesting anecdotes, illustrating the habits of the animals, and a fine, clear type, make this a very attractive volume for the little folks.

"SONGS FOR MY CHILDREN" are such songs as Christian parents may safely put into the hands of their children. They are simple yet instructive, having the interest, for the little ones, of the popular song-book, with none of their foolish literature. The volume is beautifully illustrated.

"PICTURE BOOK FOR LITTLE CHILDREN" is a book of 144 pages, with a handsome picture on every page, with explanatory reading in large type. Children will be sure to want it, if they see it.

The American Tract Society, of 28 Cornhill, have also sent us their Almanac for 1862, filled, from beginning to end, with scientific, literary, and religious truths, accompanied with beautiful illustrations. A splendid tract for general circulation.

N. Broughton, Jr., of the same publishing house, has issued a tract on "Sanctification," of deep spiritual interest. We shall with the consent of the publisher give it, in part or whole, to our readers in some subsequent issue. We have received also from the Society, "A Memoir of Daniel Safford," which we have not had time to examine. We shall notice it in our next number.

A CORRESPONDENT WRITES: "I find the *Guide* a great help in the work my heavenly Father has given me to do. It is not uncommon to see sinners weep like children while listening to some of its articles, and professors too are often cut to the quick by an invisible power they could not see. God grant that it may survive the storms and tempests of these troublous times, and be the means of doing much good in the future, as it has in the past."

BATTLE FIELD.

1. Live on the field of Bat - tle, Be earnest in the

fight ; Stand forth with man - ly cour - age, And strug - gle for the right:

Live! live! live! live! on the field of bat - tle.

- 2 Watch on the field of battle;
The foe is every where,
His fiery darts fly thickly,
Like lightning through the air.
Watch! watch! &c.
- 3 Pray on the field of battle;
God works with those who pray,
His mighty arm shall nerve thee,
Till thou shalt win the day.
Pray! pray! &c.
- 4 Die on the field of battle;
'Tis noble thus to die:
God smiles on valiant soldiers,
Their record is on high.
Die! die! &c.

FANATICISM.

SERMON BY THE JUNIOR EDITOR.

A SERMON on fanaticism! What's that for? Mainly for the two following purposes. First, there is a disposition in many persons to accuse every one of fanaticism who seeks and at length professes entire sanctification, and it is important for their sakes and for the sake of those whom they accuse, that there should be a clear understanding of what fanaticism is, and what it is not: and second, the persons who are deeply in earnest to prove in their own experience the utmost power of the gospel to save and endow the soul with light and love and power, are the very ones who are more exposed to the danger of falling into fanaticism than other persons, or than they were themselves, when they were less alive to the claims of the gospel than they now are. If Satan can delude an earnest seeker or professor of full salvation into fanaticism, he wins a great victory; for he not only destroys the influence and perhaps ruins the soul of the victim of his delusions, but he uses the extravagance and folly and ruin of the man he has thus deceived and led astray, as a bugbear with which to frighten others away from all efforts after an elevated standard of piety. These are the objects of the sermon; and now for a text. Let it be this. "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John iv. 1.

It is said that the term "spirit" in this text, signifies "teacher," and so, I judge, it does: but there was surely a reason for designating the teacher by that title in this instance. That reason may be thus expressed. The various persons who offered instruction to the church to whom John wrote, had each his spirit—his peculiar tone, temper, and drift of teaching, so that whenever he taught

the people, they felt the peculiar influence of his spirit acting on their own. A man's spirit is himself, and of course the character of his spirit is his own character; so that, to try the "spirit," is to try the teacher. St. John would have put us on our guard as to the kinds of influence to which we yield our minds, and the spirit of the caution is really the same, whether the mischievous teaching or suggestion come from a visible or an invisible agent. The text is therefore entirely to my purpose, which I will now hasten to develop.

I am to preach upon fanaticism. John Taylor, an English author, who has written elaborately on this subject, says, "Fanaticism is enthusiasm inflamed by hatred." This is a strong definition, and ascribes to fanaticism elements and a character which are, for the most part, beyond the limits of the present discussion. Taylor is not a very recent writer, and his definition and discussion of fanaticism contemplates it evidently in the light of historic details of a much darker and sterner period than this. The fanaticism of the crusades, and of the reign of Queen Mary, would not more than satisfy Taylor's idea. I do not mean by this to say that the term ought never to be taken as significant of murderous hatred in the name of religion: but simply to remind you that I do not intend to discuss the subject in that light to-day. Time has greatly modified the definition of the word. Dr. Webster's definition, which may be taken to represent the word as it is now used, makes a fanatic to be, "one who is affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions in religion." I shall use the term substantially in this sense to-day.

The most mischievous and terrible errors are often only perversions of the most valuable truths, or unnatural developments, and misapplication of them.

The fanaticism of the present day is an illustration of this idea; and, that I may meet the subject and treat it in its simplest form, I will begin by laying down as my first proposition a truth, the perversion of which is the very essence of modern fanaticism.

I. ALL TRUE CHRISTIANS ARE LED BY THE SPIRIT.

"If any man have not the spirit of Christ he is none of his." "Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth." "He will show you things to come." "He shall receive of mine, and show it unto you." "The time cometh," said Jesus, "when I shall no more speak unto you in proverbs," — dark sayings, — "but I shall shew you plainly of the Father." How is that to be done, except by the teachings and illuminations of the Holy Spirit? Indeed, this question of being led by the Spirit, is settled with sufficient authority, as one would suppose, by the apostle, in such sayings as the following, if there were no others on the point. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, *but after the Spirit.*" This is Rom. viii. 1, and many passages of the same import follow, till, in verse 14, Paul remarks, "For as many as are led by the Spirit of God, they are the sons of God," — the strongest method of saying that all Christians are led by the Spirit, since it asserts that the very question of our sonship with God is settled by that fact.

It is true, this doctrine of being led by the Spirit has been much perverted from time to time, by persons of fanatical predispositions, but I regard it as exceedingly unfortunate that men of sober views should attempt to counteract the vagaries of fanatics by a substantial denial of the precious doctrine itself. As this is a question of much intrinsic interest, and one nowadays discussed with no little *heat*, I beg to pause a little

on it till I shall set forth what I deem to be the true view of the case, *What is it to be led by the Spirit?* I answer, it is to be controlled in my feelings, opinions, words, and actions, by the Holy Spirit; and I affirm that every man who is a Christian is so controlled; so that the question whether a man be so controlled, is the test-question of his Christianity.

All goodness of character in man, is by the Bible every where ascribed to the indwelling and agency of the Holy Spirit. "Barnabas was a good man, full of faith and the Holy Ghost." "Jesus breathed on them, and said, 'Receive ye the Holy Ghost.' "And they were all filled with the Holy Ghost." "While Peter yet spake these words the Holy Ghost fell on all them which heard the word." "Christ in you the hope of glory." "Know ye not your own selves that Jesus Christ is in you, except ye be reprobates?" "I will dwell in them and walk in them." "That good thing which was committed unto thee, keep, by the Holy Ghost, which dwelleth in us." "And if the spirit of Christ be in you, — the spirit is life, — is alive because of righteousness." Here, then, we have the fact, variously but explicitly stated, that the Holy Spirit dwells in the hearts of all good men, and that they are constituted good by the fact of his advent. The elements of character which are ascribed to Christians, and which we are every where commanded to cultivate, are set down as the *fruit of the Spirit.*

So far, then, all is clear, and probably no one disputes what has been said. Now, then, the next question is, *Is man voluntary, in thus receiving, and being led by the Spirit?* I contend that he is, else I could see no pertinency in the many cautions and exhortations, relating to following the Spirit, walking in the Spirit, being led by the Spirit, or, on the other hand, grieving the Spirit

and quenching the Spirit. In fact, I need not multiply words here, for every Christian knows for himself, that in obeying or disobeying the dictates of the Spirit of God, he does act, and always has acted, voluntarily. Now we come to the question, *How does the Holy Spirit operate in leading men?* I answer by a direct *impression* made upon the mind, indicating to us some truth, or some duty. What do Christians mean, when, in relating their experience, they say, "I was powerfully convicted at such or such a time," if they do not mean that the Holy Spirit *impressed* their minds in a powerful manner with a sense of their sinfulness, or danger, or both? And what is the witness of the Spirit that I am a child of God, but a divine *impression*, made by the Spirit of God upon my heart, that I am accepted of him?

What is a call of God to preach the gospel, but an *impression* made on the mind of the subject by the Holy Spirit, that it is his duty to devote himself to the work of the ministry? And what did Paul mean by the following expressions, if he did not mean that the Holy Ghost by a *direct impression* communicates truth to the souls of believers. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." Here he asserts that every believer is indebted, even for the light to see his own spiritual state, to the Holy Spirit's illuminations.

Is there no provision by which any one of God's people, when in doubt as to which of several ways, all equally innocent, he should just now take, may go to God and ask wisdom and receive divine direction? There is such a pro-

vision, blessed be his name! I know there is, and of the thousands who hear me, many hundreds will joyfully write their testimony with my own. The promise is, "If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, *and it shall be given him.*"

I know some persons object to the foregoing view, by saying, "I thought the Word of God was the only rule and the sufficient rule of faith and practice." I answer, so it is, in the sense intended by the authors of that item of the creed; but stay, my brother, you don't finish the quotation, say on, — "so that whatsoever is not contained therein nor may be found thereby, is not to be insisted on as necessary to salvation." Now you must see, upon a moment's reflection, that the article is directed, not against the practice of seeking divine direction in humble prayer amid the perplexities of life, but against the popish dogma, that the authority of the fathers, and the dictum of the church are of equal authority with the Scriptures, in matters of conscience: and that the church has therefore a right to insist that men shall embrace doctrines and engage in practices not deducible from the Scriptures.

The above objection, while it seems to honor the Scriptures, does indeed discredit and degrade them, by ignoring and denying a feature of the plan they unfold by which God seeks to lead men into all truth and guide them by his Spirit, — *his very eye*, — in all the way he would have them go.

What can St. James mean, in the passage last quoted from him, if he does not mean that men may be guarded and assisted in their perplexities by the suggestions of the Holy Spirit in answer to prayer. Why did he not say, "If any man lack wisdom let him *read his Bible?*" Evidently because he did not mean so. He had doubtless in his eye some of the ten thousand trials and perplexities which

those meet who are living a life of faith, and from which they can find deliverance alone in prayer to God for direct personal counsel. God has not given us his Book to keep his children from their Father by any means, but rather to teach us and encourage us to come to him, and in every thing by prayer and supplication, make known our requests to God. The Bible is our chart, but God will give us the pilot too, and we must have him to explain the chart and tell us where we are.

But some say, this idea of being led by the Spirit is fraught with danger. There is danger of mistaking our own secret heart-inclinations for the voice of the Spirit. Satan, too, often transforms himself into an angel of light, and may palm off some of his own suggestions on the soul as the dictate of the Holy Spirit. I answer, both these dangers really exist, and the believer ought certainly to be on his guard against them. But what of that? Man never attains an advantage without incurring a danger. This truth finds exemplification in all things, whether physical or spiritual. Man seizes on the powers of nature and yokes them to his enterprises, but inevitably subjects his own life to a new hazard in doing so. Man acquires great wealth, but never without finding that it has brought along with it trials and cares and dangers in proportion to its own magnitude. Man can not have existence itself without the hazard of losing his soul. And he can not obtain religion without incurring the greater hazard of falling, in case of unfaithfulness, into deeper final condemnation.

Why, if the doctrine that God does lead his people by his Spirit through impressions of truth and duty which he makes on their mind from time to time, is to be rejected, then we must revise every book of Christian biography extant, and expurgate it of a considerable portion of its statements of matters of

fact, given on the veracity of the subject of the work. In doing that we shall have done two things. First, we shall have taken the *very heart* out of the book, and second, we shall have so invalidated the testimony of the departed one, whose life we thus tear in pieces, as to render him utterly without value as a witness, in regard to any spiritual exercise whatever.

True, men are liable to be mistaken, as you say. What then? The antidote is always at hand. Men do mistake the voice of the Spirit, I was about to say, at every point. I knew a man who, whenever he reached a certain state of intoxication, would always fall to praying right earnestly. After a little, he would declare himself converted, and so go on to exhorting his neighbors to turn to God, and all that; but the cessation of his debauch, and a quiet night's rest would restore him to the common sinner he was before, and nobody heard any thing further of his religion till he was in his cups again. *He* certainly mistook the voice of the Spirit. I have known many persons declare, with apparent sincerity, that they were converted, when no one but themselves believed as they did, and the event soon proved the church was right, and the subject of the fancied work was deceived. So men often think they are called to preach, when every body but themselves thinks otherwise. Indeed, I do not know a period in Christian experience where man has not made mistakes; but I never dreamed that we must deny all Christian experience on that account; yet it will certainly come to that, if we begin by denying the direct personal intercourse between the Holy Spirit and the hearts of believers, in the way of leading, enlightening, and guiding them.

I am now prepared to say —

II. THE FANATICISM OF MODERN TIMES CONSISTS IN AN ABUSE OR

PERVERSION OF THE PRECIOUS TRUTH, THAT CHRISTIANS ARE LED BY THE SPIRIT.

Don't be frightened at the intimation that a sacred truth of God's holy Word may be perverted to mischievous purposes. The truth is, Satan's deepest wiles are found in such perversions. That was his game when he attacked Christ in the wilderness. "Cast thyself down from the pinnacle of the temple, for it is written he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." A glorious truth that, but misapplied, and intended to do the work of a lie. The cheat was laid bare by the tempted God-man, who immediately laid along side of the truth of God changed into a lie by satanic misapplication, another plain "*It is written.*" I shall avail myself of his plan, in an endeavor to expose the satanic devices by which souls are led astray, and their best good corrupted into a most appalling and threatening evil.

The following marks distinguish fanatical persons from those who are really led by the Spirit of God. Presuming that many persons who are now infected with fanaticism have been once eminently led by the Spirit, I would remark —

1. Persons who become fanatical, usually exhibit a striking change in the style and tone of their religious conversation. They deal much in positive assertions, upon matters in which those who are really led by the Spirit speak with quiet reserve and caution. Many of them are continually saying, "I know," "God has told me thus and thus," and that, too, in matters where they are soon seen to be in error,—they not only did not know, but blundered in guessing. This symptom declares itself in a wonderful disposition to utter small predictions of

what is going to happen, particularly to such persons as oppose them.

2. Closely allied to this, is that spiritual pride,—that pride of spiritual attainment and knowledge, for which most fanatics are remarkable, so that instead of being swift to hear and slow to speak, as the apostle suggests, they have it reversed, and are *slow* to hear, unwilling to hear, or be taught, and *swift* to speak.

3. Fanatics exhibit their true character in not obeying the injunction of the text, namely, to *try the spirits whether they are of God*. The motto with many of them is, "Obey Christ *quick*;" by which is meant, "Start off on an impression *instantly*;" giving, as a matter of necessity, no time to weigh the impression by the Word of God and prayer. Thus saith the Lord, *Believe not every spirit, but try the spirits.*

4. Fanatics are wont to make extreme and even exceptional cases of conduct, which they find recorded in the Bible, the steady rule of their lives. They seem to have no taste for sober, common sense views of truth, or privilege, or duty; and nothing seems to them according to God's order, that is not contrary to the order of every body else. In all religious matters, they exalt the exception into the rule, and degrade the rule into the exception.

5. Fanatics are almost invariably wanting in the grace of meekness; they can not be advised, they can not be taught. While they expect others to listen to their words, and heed them with meek submission, they are wont to weigh and measure the persons who are set to teach in the church of God, by meters and balances of their own, and it is shocking to note with what coolness they consign to the devil the hapless man who falls outside of the limits of their approval.

When Moses, the great lawgiver of Israel, and now the great lawgiver of

the world, passed through the territory of his father-in-law, on his way, with the tribes of the Hebrews, to the land of Canaan, the latter came one day into the camp. Upon observing the method of Moses in the judicial administration, he immediately submitted a valuable suggestion for his consideration. Moses did not say, "You can't teach me," "I am taught of God," "You are an outside barbarian," "I have been for several years conversing face to face with the Supreme Judge of the world," "Your suggestion looks possible, but *it don't do to follow man*. Away with it." On the other hand, he adopted the plan proposed by the Prince of Midian, and put the whole interview on record, that all might see where he got the idea.

6. Fanaticism is barren of all good fruits. They that are led by the Spirit, are fruitful branches of the true vine. They are instant in season and out of season, — especially *in* season, whereas fanatics have no heart for any thing that is not *out* of season. Fanatics generally like best to be mingled up with people of a genuine religious zeal, whose measures they can criticise, and whose motives they can assail, while they meantime contrive to keep themselves in countenance and in credit, upon the success of the general movement around them; but put them alone, and let them have every thing their own way, and it immediately appears that they are *trees without fruit*, if not twice dead and plucked up by the roots, mere raging waves of the sea, foaming out their own shame; wandering stars, — stars broken loose from the orbits where they once regularly moved, — to whom is reserved the blackness of darkness for ever.

7. Finally, fanatics are distinguished from those who are really led by the Spirit, by the fact that they fail to receive the indorsement of candid men to their theories or their conduct. I never

saw a fanatic but was fond of repeating all such passages of Scripture as, "He was a root out of dry ground." — "He is despised and rejected of men." — "And they crucified Jesus." — "Blessed are ye when men shall despise you, and persecute you, and say all manner of evil of you, falsely, for my sake." — "They," the relations of Jesus, "said, He is beside himself." — "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." The design is evident. These misguided and foolish persons would keep themselves in countenance, though they see that candid men universally discard and despise their whims and vagaries, by linking themselves with the noble army of confessors and martyrs. The attempt is as weak as it is foolish, and full of vanity. There never lived a remarkably holy man, unless, indeed, his character was deformed by some strange idiosyncrasy, but found himself indorsed by the approval of the masses of disinterested and candid men. Take Jesus himself for an example, and what do you find? It is written of Jesus when he was a little boy, "And Jesus increased in wisdom, and stature, and in favor with God and *man*." Mark that last word, and *man*! That's it. Jesus was a good little boy, and all the neighbors knew it, and so all the neighbors loved him. Mark his public life, and see how, from first to last, the people flocked to see and hear the wonderful man. The first spring, — only a few weeks after the opening of his ministry, — "There followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan," a territory of sixty by one hundred miles in extent. Soon after, "there were gathered together an innumerable multitude of people, *insomuch that they trode one upon another*." Retiring into localities remote from the centres of population, he was pursued into his retreats by the eager multitudes, who hung

on his lips day after day, and lodged under the open sky at night, till the threatened famine was averted by feeding so many as had not left to procure food for themselves, when the number was found by actual count, to be, at one time, four thousand, and at another five. He was followed from one preaching place to another, by immense throngs of people, who left their business and their homes to wait on his ministry. His enemies themselves exclaimed, "Behold, the world is gone after him."

But I must abruptly close. There is not time to fully discuss and set forth the precious truth that, just in proportion as a man is filled with the Spirit, he will find himself more and more fully indorsed by the common consent and approval of the masses of mankind. "He that in these things serveth Christ," says Paul, "is acceptable to God, and approved of men." "When a man's ways please God, he maketh his enemies to be at peace with him." Of the church in Jerusalem after the mighty baptism of Pentecost, it is said, "They had favor with all the people." Paul says to Timothy, in view of his selecting men for elders in the church, that, among other qualifications, the candidate should be a man "*having a good report from them that are without.*"

The truth is, whatever fanatics may think or pretend on the subject, it is generally safe to take any man at the valuation affixed to him by his neighbors. It is indeed true that sinful men feel often greatly annoyed by the reproofs administered to them by godly persons, and that they sometimes say many bitter things of them; but then let us remember, 1. That for every enemy which a good man makes by this kind of fidelity, he gets several friends. 2. That in general, he has the confidence of the very sinner who rails at him, as is often shown by his seeking his counsels and prayers in a dying hour.

Let no man be deceived, then, by this empty talk about a man losing the confidence of his fellow-men by his fidelity to God. It is all a delusion of Satan. The church finds always that she has influence and power over the world, just in proportion to the uprightness and holiness of her members. If any man, therefore, find that his peculiar notions and conduct meet the disapproval of the great mass of candid men, he may set it down at once that he has mistaken his path. I trust every one who hears me will candidly weigh the suggestions I have here offered. Should any one of you feel convinced that in any degree he has fallen into fanatical notions or practices, I trust he will resolve to return to the plain Bible path. Meantime I would remind my brother that spiritual indolence and formalism in the church may be quite as odious in the sight of God as certain manifestations of fanaticism are. Let us as brethren watch over each other in love, not in anger, and let every erring brother be kindly and earnestly remonstrated with, touching his error, if peradventure God will give him repentance unto the acknowledging of the truth.

SECRET SINS.

OF all sinners, the man who makes a profession of religion, and yet lives in iniquity, is the most miserable. A downright wicked man, who takes a glass in his hand, and says, "I am a drunkard, I am not ashamed of it," he shall be unutterably miserable in worlds to come, but, brief though it be, he has his hour of pleasure. A man who curses and swears, and says, "That is my habit, I am a profane man," and makes a profession of it, he has at least some peace in his soul; but the man who walks with God's minister, who is united with God's church, who comes out before God's people, and unites with them, and then lives

in sin, what a miserable existence he must have of it! Why, he has a worse existence than the mouse that is in the parlor, running out now and then to pick up the crumbs, and then back again to his hole. Such men must run out now and then to sin; and oh! how fearful they are to be discovered! One day, perhaps their character turns up; with wonderful cunning they manage to conceal and gloss it over; but the next day something else comes, and they live in constant fear, telling lie after lie, to make the last lie appear truthful, adding deception to deception, in order that they may not be discovered.

"Oh! 'tis a tangled web we weave,
When once we venture to deceive."

If I must be a wicked man, give me the life of a roystering sinner, who sins before the face of day; if I must sin, let me not act as a hypocrite and a coward; let me not profess to be God's, and spend my life for the devil. This way of cheating the devil is a thing which every honest sinner will be ashamed of. He will say, "Now, if I do serve my Master, I will serve him out and out, I will have no sham about it; but if I do not, if I live in sin, I am not going to gloss it over by cant and hypocrisy." One thing which has hamstrung the church, and cut her very sinews in twain, has been this most damnable hypocrisy. Oh! in how many places have we men whom you might praise to the very skies, if you could believe their words, but whom you might cast into the nethermost pit if you could see their secret actions. God forgive any of you who are so acting! I had almost said I can scarce forgive you. I can forgive the man who riots openly, and makes no profession of being better; but the man who fawns and cants, and pretends and prays, and then lives in sin, that man I hate; I can not bear him, I abhor him from my very soul. If he will turn from his ways, I will love

him; but in his hypocrisy he is to me the most loathsome of all creatures. 'Tis said the toad doth wear a jewel in her head, but this man hath none, but beareth filthiness about him, while he pretends to be in love with righteousness. A mere profession, my hearers, is but painted pageantry to go to hell in: it is like the plumes upon the hearse, and the trappings upon the black horses which drag men to their graves, the funeral array of dead souls. Take heed above every thing of a waxen profession that will not stand the sun; take care of the life that needs to have two faces to carry it out; be one thing or else the other. If you make up your mind to serve Satan, do not pretend to serve God; and if you serve God, serve him with all your heart. "No man can serve two masters;" do not try it, do not endeavor to do it, for no life will be more miserable than that. Above all, beware of committing acts which it will be necessary to conceal. — *Spurgeon*.

[Original.]

FAITH CRIES IT SHALL BE DONE.

NEW YORK, TUESDAY EVEN'G MEETING.

A friend who stayed after the meeting talking with us about our beloved country, agreed with us that prayer is our *stronghold* in this day of trouble.

He related this answer to prayer. A merchant went into his friend's store towards evening, and said such a person was in a dreadful state of mind, through deep convictions of sin, almost frantic, careless and heedless about her appearance, etc.

"Well," replied that brother, "you are hungry now, so am I. You go home and to your closet, and I will do the same, and taste nothing till we make her a special subject of prayer." They went to their homes and "direct as a bee line to their closets."

The one who proposed this praying time, remained until eleven o'clock, then the answer was given him that the poor subject was relieved, and he looked at his watch. He left the closet, assured that God had answered. Next morning the brethren met. "Did you get an answer?" was the inquiry from the first. "Yes." "At what time?" "Eleven o'clock." "Just the time I received it also, for I looked at my watch."

They walked together arm in arm to the lady's house, and found her truly in her right mind. Her husband said that at eleven o'clock the night before she began to be peaceful. The brethren exchanged glances. She said, "Yes, then I gave myself to the Lord, body and soul; my memory, mind, and will, and all I have, and his peace flowed in upon my soul."

She is indeed a changed woman, and steadfast in the faith.

NOT SEEN AND YET BELIEVED.

IN the early history of our country we find a remarkable instance of faith, in the heathen aborigines.

It was three hundred and twenty years ago. The Spanish explorer, Hernando de Soto, had penetrated the wild, inland regions, where a white foot had never trodden, and the white man's religion was unknown. He had reached as far as what is now the western part of the State of Arkansas, when he came upon a tract of land almost parched with drought. It was the month of May, very warm, and, no rain having fallen for many weeks, the Indians were anxious about their suffering corn. The strangers were made welcome; but very soon the cacique, with his attendants, waited on De Soto, and besought him to pray to *his God* to send rain upon their thirsty soil, — they having entreated the "Great Spirit" in vain.

Now, how did the ignorant savage know that the white man *had* a God?

Or whence the supposition that the white man's God had authority over the elements, or could interfere with the government of the red man's "Great Spirit?" The best answer we find to these queries is derived from the inspired proclamation: "The Lord God omnipotent reigneth." This great fact addresses itself in "a still, small voice" to every human heart; and even the unlettered tongue, the ungifted intellect, the uninstructed spirit is not untouched by that subtle influence which connects the soul of man with the Eternal Source of his being.

The polished Athenians felt this when they erected an altar "To the Unknown God;" and an indistinct perception of it struggles dimly within the darkest human breast. Ignorance, superstition, and barbarism have not been able to put it down. Idolatry has raised her brazen front against it in vain. That portion of the divine essence which was breathed into man at the beginning, — though beneath thick folds of sin and depravity it has dwindled to a mere spark, — exists in its vital nature yet, and, with the Holy Spirit's fan, can be made to glow and blaze. What encouragement for the missionary who goes to preach the gospel in benighted heathendom! What encouragement for you and me to preach the truth, by our life and example, to the erring and straying around us.

De Soto, in compliance with the cacique's request, erected a large cross, fifty feet in height; then forming his followers into a procession, headed by priests, chanting solemnly, advanced to the front of the cross, where they knelt, while the priests offered up fervent prayers for the needed blessing. The whole company then approached the cross, which they reverently kissed, bowing the knee; and returned in procession, chanting the *Te Deum*.

The following night the parched earth was saturated with an abundant fall of rain; and in the morning thousands of

grateful savages approached the cross in procession, and bowed reverently before it.

Now, we do not say that this rain was sent because of the erecting of the cross, or of the ceremonies performed before it; but we do think that the faith of the poor Indians may have "moved the hand that moves the world."

When Christ was on earth he invariably honored faith, even when unaccompanied by outward petition. The woman who touched the hem of his garment made no prayer, neither did the men who let down the cripple from the roof of the house; yet in both instances, as well as many others, the Lord immediately granted the heart's desire. So is it not reasonable, then, to suppose that the red men's faith in the power of a greater than their own "Great Spirit" ascended, as sweet incense, before the throne of the highest, and, unaided by the Spaniard's pompous forms, was graciously accepted and plentifully answered? "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." — *From The Tract Jour.*

[Original.]

PRAISE THE LORD.

BY M. R. S.

PRAISE the Lord with heart and voice,
Join the angel choir;
Mortals in his love rejoice,
Raise the song yet higher.
Jesus makes us "white as snow."
Still, the cleansing blood doth flow,
Christian to his footstool go:
Praise him, Christian, praise him.

Praise the Lord, exalt his name,
He alone is holy;
He ("from age to age the same,")
Careth for the lowly;
In his promise safely rest,
They who trust his word are blest;
Christian, naught can thee molest:
Praise him, Christian, praise him.

Praise the Lord! His name is love;
Tell the wondrous story,
How the Spirit (Holy Dove)
Leadeth thee to glory.

Jesus bore thy weight of grief,
Sinners find in him relief,
(Sure 'tis almost past belief,
Praise him, Christian, praise him.

Praise the Lord till life is past,
He will ne'er forsake thee;
Guiding, keeping, to the last,
Then to heaven take thee.
He imparteth needful grace,
He thy daily path doth trace;
Saved by Christ, thou'lt see his face;
Praise him, Christian, praise him.

Praise the Lord! for he alone
All thy love doth merit.
They whom God doth call his own,
Endless life inherit.
Jesus well deserves thy praise,
In his strength a tribute raise.
Vying with seraphic lays,
Praise him, Christian, praise him.

[Original.]

WHAT OF THE NIGHT.*

BY C. W.

WHAT of the night, we've asked,
And ever from the watchman comes the cry
"Dark is the night
And Zion's deadly foe is lurking nigh."

The night is dark my brother,
And fearful spectres creep round Zion's walls,
Yet trust we still,
Unseen by God not e'en a sparrow falls.

We know his powerful arm
Though now concealed by war-clouds dark and drear,
Will shield from harm,
And guide our storm-racked bark, nor do we fear.

He who on Galilee
The raging tempest hushed his own to save, —
We know that he,
Unseen by us still rules the stormy wave.

Ah yes, his voice we hear
Above the din of battle's fearful cry;
Blest words of cheer!
"Fear not, beloved of God, 'tis I, 'tis I."

We know thy voice, dear Saviour,
And haste to seek a refuge 'neath thy wing;
Dear sheltering Rock
We'll smile at fears and e'en in darkness sing.

The morning soon will dawn,
And sunshine break again o'er Zion's walls,
Till then we'll trust,
Unseen by God not e'en a sparrow falls.

*See "What of the Night," in July number, by the Editor.

Till then we'll watch and pray,
And toil with thee, our brother, till the light
Of heaven-born day
Shall chase away the spectres of the night,
And God's elect come forth,
Spotless and pure, and crowned with victory
bright.

COMMITTING OUR FEARS TO CHRIST.

BY H. W. BEECHER.

THE development, growth, and ripening of Christian character is a matter of burden and anxiety with many. But this, as well as these other elemental and departmental things, may be deposited in the hands of Christ, with the feeling that you shall go free from fear. Some ask for religion only as a passport to heaven; but there are many of a higher thought than this, who hunger and thirst after righteousness; and to those who do hunger and thirst after righteousness there is apt to be not merely repentance of known evil, but anxiety. They carry the thought of their own development unto God with great fear. They know not what is before them.

My Christian friends, it is not only your privilege but your duty, in respect to all the evil you fear on the side of temptation, and in respect to all the good you hope for on the side of possible Christian development, so to trust in your Saviour that you shall both fear the one and hope for the other without anxiety, or painfulness, or grief, and with courage and calmness, and that perfect peace which passes all understanding.

Perhaps more frequently than any thing else, when men brood and call it meditating, they overhang their dying hour, wondering when it shall be, and how, and where, and with what experiences. I will not undertake to say that the solemnities of death are never to be brought up in anticipation. It is good and salutary sometimes to reflect upon that change which

awaits every one sooner or later. I will not undertake to say that we should treat with levity an issue so tremendous, since we can die but once, and that once is a venture for ever. I do not say that the spirit should not be indulged in looking forward to the end of the earthly state. But I do say that a well-taught Christian will vanquish death by looking at life. He will hear his Master say, "Be not afraid; because I live, ye shall live also." What if, as described by romancers religious, it be a narrow way? What if it be dark and stormy? That is nothing to you. When a passenger goes across the ocean, and the ship is safe, and the officers are such as he can confide in, he does not occupy himself with thinking, "What would become of me if the ship's bottom should fall out? What hideous monsters would come with suggestions of hunger, and devour me?" Men that are in a ship that they believe is strong, and under the care of officers that they can trust, do not think it necessary to exercise themselves with meditations as to what their condition would be if they were decaying down among the dark weeds on the sea's bottom. They ride upon the waves in the midst of the storm, saying, "The ship is safe, and no harm will come to me." They look upon the tempest-tossed air, tormented with winds, and say, "The ship is safe, and I know who has the helm, and guides it. It has forty times gone victorious through the rough sea, and it is going victorious through it again." And if they but have the health to enable them to stand upon the deck and watch the storm, the wilder and fiercer it is the more intense is their sense of their undoubted security, and they say to the heavens and the sea, "I fear neither of you."

Now, whatever death may be; whatever may be its depths; whatever may be the concourse of damning spirits that hover about it; however full it may be of whispering, tormenting fears; whatever doubts may come up respecting it, Christ is the

door through which men go out of this life, and through which they enter into the other life; and he that has declared, by his word, "I will never leave thee nor forsake thee," will not break his promise in the hour of death, and let us go bankrupt.

Do not let us, then, look forward to the event of dying with fear or distress. Death is annihilated when men look upon it in the light of faith in Christ; and it makes no difference how we die, nor when, nor where. If you believe in Christ, it is as well to die at ten, or twenty, or thirty, or forty, as at fifty or sixty. If God wants us here, it is well for us to live; but if he does not, there is no reason why we should desire to live. We are in this world like seeds placed in a bed, that grow touching each other, and becoming tangled together, and hindering one another's growth all the time. The best part of our earthly life is that which is not, and which the imagination supplies. Love dwells mostly in the imagination. All things that come to realization come to imperfection. Things that we do not touch are relatively perfect, and when we touch them they become dissatisfying. We feel all the while that men are little in proportion as they are visible, and much in proportion as they rise toward the invisible. Dying is going out of the imperfect toward the perfect, if not to the possession of it; and it makes but little difference how, or when, or where it takes place.

I might also say that the whole cause of God upon earth becomes inexpressibly dear to many Christians, so that they rise and fall with its rise and fall. The kingdom of holiness, the prevalence of righteousness and justice, — men learn to make these their own. They mourn at apparent recessions. They despond when great and good men fall. They fear and tremble when evil grows strong and gains victories. They forget the power of God; they forget his infinite leisure; they forget the great riches of his instruments and means; and, above all, they forget the

fact that God works for the whole world, and in all time, and not alone for that part which we can see, and in our time. No matter how dear the cause of God in this world may be to us, there is not one element of its progress which it is not safe and right for us to take and deposit with Christ, and say, "I will not carry anxiety on account of this."

I remember that when Dr. Cornelius, and, just after him, Evarts and Wisner, died, my sainted father, while attempting to write a sermon in commemoration of one of them, was in great despondency, and said, "It seems to me mysterious that when men that are fit to do God's work are so scarce, God should take away all that we have, and leave nobody to fill their places." It seemed to him strange that when great and good men were so much needed, God should take away those who were eminently fitted for advancing his cause, inasmuch as there were none that could fill their places. This feeling of wonder arose from not considering that God works by an infinite variety of instruments, and that he does not do his business all in one place.

Our government is ordering a great many men-of-war to be built. The hull will be built in this yard; the engine will be constructed in that shop; the armament will be made in another shop; the sails in another; and the cordage in still another; and by and by, when the time comes, all these separate elements that have been prepared in different places, will be brought together by the invisible hint of the one constructor. And when the ship goes forth, bearing her country's flag, without a star lost, or a stripe effaced, and with the thunder of authority, ready to speak terror to the enemy, she will have been built by all these scattered elements, which seemed to have no connection, but which were adapted by the designer for the various purposes that they were intended to subserve.

Now, God is building his cause. Some

parts are here, some are there, and some are yonder. It seems to us that the part on which we are at work is the whole. Because we are at work on the armament, it seems to us that that is the whole. But it is only one of many parts. We are all part-workers. God is the great machinist and constructor; and he it is that at last shall bring the separate parts together. Because the part on which you are working is done, the whole is not completed. Because the work on the hull stops, the whole is not finished. Because there is nothing more to be done in this yard, operations have not come to a stand-still in other yards.

And the world never went backward. It never went stern foremost. It has always gone bow ahead. And although it has gone at some times faster than at others, and at sometimes slower than at others, yet always it has made forward progress. And God has been the helmsman. And as we have seen this, and known it, for thousands of years, I think we might have faith to believe that the cause of God is safe in God's own hand. And as Christians we have a right to take religion, liberty, justice, purity, whatever is dear to us, and carry it day by day, and deposit it with Christ, and say, "I commit it to thy care and keeping, and I will not be anxious about it."

AN ORIGINAL DIALOGUE BETWEEN MRS. LOVETRUTH AND MRS. PICKFLAW.

FOUNDED ON FACT.

BY A. A. PHELPS.

"Good evening, sister Lovetruth, I am so glad to see you! I have been trying all day to get over here that I might talk over the news, and get your opinion on some matters that have been on my mind. In the first place, what do you think of our new preacher? For my

part, I don't think he is just the man for the place."

"Well, sister Pickflaw, I am not in the habit of discussing absent characters. I think the practice is very bad, and ought not to be encouraged. But however proper it might be to talk over the case of our minister under other circumstances, it does not seem exactly fair to pronounce upon it without further time, and a more intimate acquaintance. Brother A. has been with us only about three months, and hasty conclusions upon his course do not become us. For myself, I have no fault to find, but see many excellences to commend. As to his adaptation to the place, what is there that strikes you so unfavorably?"

"You know our circumstances are peculiar," rejoined Mrs. P., "and unless things are managed just about so, we shall sink in the estimation of community, and be worse off at the end of the year than we were at the beginning. Our society is small, and everything is to be built up. We therefore need a man who is strong enough to make up for our weakness. Again, the other churches of the place are large and long established. They have ministers of age and standing, and we need one with similar qualifications to hold his own by their side. But instead of this, they have sent us a *young* man, who has preached but a few years, and is not generally known, and, for my part, I have no faith that anything will be done during the whole year. It makes me out of patience to think of it!"

"But you must remember, sister P., that brother A. is not to blame for being our preacher. He did not seek the appointment, but came obedient to the authorities that sent him. And as for his age, he is surely not to blame for being a *young* man. It may be a misfortune, but it is certainly no *crime*. Timothy, it would seem, met with a similar objection, but Paul spoke an encouraging word to him, 'Let no man despise thy youth.' Nor is

a young man less likely to succeed in the real work of God than one more advanced in life. Indeed, I have known some young ministers who were eminently successful in the work of soul-saving. While the old soldiers were weary and inefficient, the young ones were flaming with zeal, and panting to carry the war of the Lord into the very camp of the alien host. Do not, then, my dear sister, object to the servant of God on account of his youth. Let us look at the messages delivered, rather than the age of the messenger."

"Very well; but that is by no means the only objectionable feature in brother A. I don't like the style of his preaching. It is certainly different from anything we ever had in this place, and if the same kind is to be continued the rest of the year, I fear for the results."

"And what kind of results do you apprehend?" rejoined Mrs. L.

"Sad enough," was the ready reply. "The fact is, there are many in our congregation who will not indorse such preaching, but, on the contrary, I hear of several that are already offended, and will probably stay away. There is Doctor B—. You know his make: if the preaching isn't just about so, he is all out of patience with it. I watched his countenance last Sabbath, when the minister was going on so furiously about future punishment, and I saw he wasn't at all pleased with it. I don't know whether he will come again or not, but I think it will be too bad to lose his influence. Yes, and there is lawyer W—, who thinks so much of an intellectual feast, but has no relish for such sermons as brother A. frequently preaches. I keep fearing every time he comes that he will go away disgusted, and if we drive away such folks, where shall we be in a little while? And Mrs. M—, who lives next door to me, has been in a perfect agitation for the last two weeks. She says she feels worse and worse the more she attends our meetings, and she has a notion to quit going

altogether. The preaching makes her appear hateful to herself, and she is tempted to think she appears so to everybody else. At all events, she says she never had such feelings under Rev. Mr. F.'s preaching, and she sat under his ministry for six years in succession. I bring up these cases for illustrations, and I might refer to several more, to show that the effect upon outsiders is such as to cut off their sympathy and support; and if we lose the good-will of these influential persons, we are down, as sure as the world. I don't say these things to find fault, (of course not!) but to show you how deeply I feel for 'the cause.' And to convince you of my sincerity, I have taken special pains to counteract the wrong influence referred to, by going myself to several disaffected persons, and trying to explain and apologize the best I could. But I declare, the prospect looks rather dark. I believe we have already sunk in the estimation of community ten per cent., and if a different policy is not pursued I don't know what will become of us."

"I cannot agree with you," said Mrs. L., "in several of your positions. It seems to me your premises are quite unsound, and of course the conclusion is not reliable. You assume that the good opinion of the rich and influential in community is essential to success, and hence infer that it is our duty to court it. You assume, again, that the proper kind of preaching will always please and never offend, and hence conclude that our preacher has been in the wrong, because certain worldly persons have been displeased. Both of these assumptions are certainly false, or I have mistaken the whole tenor of gospel truth. Where in the Bible do we find any warrant to run after the good-will of a godless world? Jesus himself assured his disciples that the world would *hate* them; and if *we* have any just claim to discipleship, we shall prove for ourselves that 'this world is not

a friend to grace, to help us on to God.' For myself, I have settled it long ago to take the reproach of the cross as a part of my inheritance, till I exchange the cross for the crown. 'Woe unto you when all men shall speak well of you,' says Christ. And how can you think that the gospel ought to be so preached as to give no offence to the 'enemies of the cross?' Many were offended at the preaching of Christ himself. And the Apostles and early Christians stirred up opposition wherever they went. They expected nothing else, for they knew that the carnal heart was enmity to God. And is not human nature the same now as ever? If so, why need we wonder that sinners are offended at the plain truth? For my part, I have often thought there would be far more commotion and opposition, if we had more apostolic preaching. It don't scare me any to see the wicked writhe under the searching truth. I take fresh courage at such times, and pray God to roll it on till they get so burdened that they will be glad to cry out for mercy at the hands of a rejected Redeemer. The truth is, my dear sister, the very cases you have brought up to show the disastrous results of our preaching, to my mind, afford special encouragement. Let the doctors and lawyers come in, and let them turn pale under the awful utterances of God's truth; I will never go and apologise to them for the preacher's plainness; but let conviction work on, till they feel their wretchedness as they never felt it before. As for Mrs. M——, I am very glad she is in trouble at last. She has, indeed, attended meeting nearly all her life, but what has it availed? She never heard the truth that cuts and burns till within the last three months. I feared she would slumber on till she awoke in the flames of hell; but it is encouraging to learn that the truth has burnt its way through the iron casement, and touched her living conscience. Bless the Lord for that! And I could refer you to several other

cases of a similar character. There is an under-current of conviction running through the community, and I am looking for the salvation of many souls. Let us consult only the will of God, and let our reputation take care of itself. It is infinitely more important to have *Jesus* think well of us, than to have the smiles of all besides."

"I do not wish to find fault," said Mrs. P., "but I must speak my mind. It may be I have been too anxious to build up a popular church, — I suppose it isn't right to think too much about that, — but this is not the only thing that troubles me. I could get along with it somehow if outsiders did not indorse us fully, but several of our own members are as much opposed to brother A.'s course as I am. I have talked with them on these very points, and I know their feelings."

"And what can it be that they so much dislike?"

"I'll tell you, sister L. One great thing is the anxiety they feel for the converts and weak members of our society, who are not able to bear strong meat. They think such preaching as we have is just calculated to discourage and kill these weak ones. And I confess I am very much of the same opinion."

"But, sister P., have you heard any of the converts themselves object to the preacher because he is too plain?"

"I don't know that I have, but you know the lambs are easily killed, and we need to deal with them very tenderly. As I have often heard brother D—— say, it is much easier to tear down than to build up."

"I have no doubt," said Mrs. L., "if the truth were known, you would find that those very brethren who appear so troubled about the *lambs*, are much more troubled about *themselves*. I believe as much as you do in treating the weak disciples with tenderness and patience. But that is no reason why we should not deal with them *faithfully*. It is certainly proper that they

should be urged to go on unto perfection ; and, so far as my observation goes, this can be done more successfully at an early day in their experience than in later years, if neglected at first."

"But I did not get through with what some of our folks think. You know brother G. and brother H. are experienced men, and they are always looked up to when a difficult matter occurs. They were both in my house the other day, and in the course of their talk they said that such preaching would never do. They said they had been in the church a long time, and claimed to know as much about their duty as the preacher does. And that wasn't all. They said, — and I wish you could have seen their earnestness, — they said that they didn't thank *anybody* to tell them their duty, for they could find it out for themselves ; but to have such a stripping as brother A. undertake to instruct them, was more than they should stand. I tell you they meant it, too, and I didn't blame them any. What do you think of that, sister L.?"

"I think," replied the other, "that all such talk only proves the folly and inconsistency of those who indulge in it. Why, my dear sister, what is the use of having a preacher at all, if everybody is going to set up his will, and listen to the preached word only to criticise and find fault? If God commissioned his servants to *preach*, he designed that the people should *hear* : and hear, too, in the spirit of docility and meekness. It is of course their duty to compare everything with the written Word, and reject what is really erroneous, but a man may not innocently slight the suggestions of God's own ambassador. He who does it, whatever his age or position, evinces a want of the mind that was in Christ."

"I suppose, after all, sister L., it is not so much the class of truths preached, as the *manner* in which they are preached, that meets with so much opposition from some of our members. I can say this is

the case with me, and I am confident I speak the minds of several others, for we have often discussed the merits of our minister before this day, I'll assure you."

"But, pray, what is there so objectionable in the preacher's *manner*?"

"In the first place," said Mrs. P., "he sometimes uses words and phrases that are not sufficiently *dignified* for the pulpit. However, I could endure this with some patience if the matter ended there. But the worst of all is the preacher's *harshness*. It does seem as though he took special delight in cutting and searing, and making people think they are worse off than they really are."

"How strangely you talk!" said Mrs. L., "I have certainly heard brother A. every time for the last three months, and I never thought of calling him harsh. True, he is plain, and pointed, and earnest, but he evidently preaches the truth in love and compassion for the souls of men. Indeed, it is the love he bears to sinners that makes him so earnest to pull them out of the fire. And it is the love he bears to *us*, that prompts such faithful efforts to bring us up to the high standard of gospel purity. There is such a thing as *ensoriousness*, but that is a very different thing from Christian plainness. Whatever *you* may think of brother A.'s spirit, I know that many of his hearers are very far from considering it sour and bitter. They think just as I do, that nothing but just such faithful dealing will ever wake up this community out of their guilty sleep. It is just what we need, and I hope it will come hotter and hotter, till we shall get all melted down and moulded over into the right shape."

"Well, sister L., I don't know as we shall *ever* see alike. You know we have talked over church matters before, and we never agreed, but always ended farther apart than when we began. But one thing I think you must admit, and that is the *uncharitableness* of our preacher."

"I am utterly unable to see it," said

Mrs. L. "I am aware that some have laid this to his charge, but I never could gather any clear evidence of its truthfulness. My opinion is, that most of our folks have been so accustomed to a sort of general, accommodating gospel, that they are ready to start back in terror from anything that is close and pointed, and attribute all such home thrusts to an uncharitable spirit. I have heard some go so far as to call it 'throwing clubs,' and treating the church with contempt. What is it, sister P., that appears so uncharitable to you?"

"I can tell you. Brother A. don't have confidence in our piety. He don't seem to believe us when we tell him anything. I will give you one instance. I took special pains to define my position in class-meeting one day, as much as two months ago. Brother A. was present and heard for himself. And yet, just as though he was in doubt about my state, he came to me only a few days ago, and asked me directly if I was saved. What do you think of that?"

"I think, sister P., it is a mark of pastoral fidelity that is highly commendable. It shows that he has some concern for your soul, — that he cares more for the *flock* than the *fleece*. What if he did know your state two months ago? You have had plenty of time to backslide half a dozen times since that; and he is to be commended, rather than blamed, for making the very appeal he did. Where, then, is the want of charity? He did not pronounce upon your case, but simply asked you a question, and left you to give your own answer. A strange idea some people seem to have of charity! I can see no sense in answering every searching argument with the charge of uncharitableness. Brother A. is not apt to make rash assertions, but rather to apply the Bible tests, and let every one decide his own case accordingly. Unless you hear him plainly express his want of confidence in you, or any one else, be careful how you judge,

lest the charge you bring against him be found to lie against your own door. And again, if you are just what God wants you to be, — dead to self and the opinions of others — you will not be so anxious what the preacher thinks of you. You will seek to be right with God, and leave him to take care of the rest. I think, sister P., it would be a thousand times better to spend the time in earnest prayer which is usually wasted in picking flaws with the minister."

Rochester, N. Y., August 1, 1861.

THE THORN IN THE FLESH.

2 COR. XII. 7.

BY THE REV. JOSHUA MARSDEN.

A THORN in the flesh, and yet it bore a rose
Which every hour its sweetness did disclose;
And still put forth new buds, and blushed and bloomed.

On the bush, burning bright, but unconsumed.
But many a sigh escaped me, for the wound
Was painful, and it festered all around;
While patience, like a Hebrew on the night
Of Egypt's doom, and Israel's Paschal rite,
Seemed all in haste to make a quick retreat,
With staff in hand and sandals on her feet;
But Mercy called her back to my support,
Just as she gained the spirit's outward court;
And then I felt a little comforted,
Yea, thrice I bowed my knee and raised my head,
And still I prayed, and prayed, nor ceased my suit

Till each impatient rebel thought was mute.
For he who by the bloody pillar stood,
Dropped in the fester two rich drops of blood;
And quick as that life-cordial touched the part,
A thrill of ecstasy went through my heart;
My faith, which till that moment could not stand,
Revived, and took the promise by the hand.
Yea, they were married in that very hour,
And faith brought full salvation as her dower.
Now, come what will to me of pain or woe,
To Christ for instant grace and strength I go;
I rest on him the weight of all my care,
To him I pour my heart's full tide in prayer;
His merit is my bulwark, there I rest,
His smile the sunshine of my drooping breast;
My springs are all in him alone, and I
Am often cheered though all around is dry;
From that dear fountain all my comfort flows;
On that sweet balm-tree my salvation grows;
There drops my myrrh, there blooms my cassia rare,

My Gilead balm, my life elixir there,
For ever flows to heal my wounded flesh,
When in some new disease it bleeds afresh.

We insert below, a little tract on sanctification, to which we alluded in connection with our book notices in our August number. It is published by N. Broughton, Jr., and sold at the American Tract Society office, 28 Cornhill, Boston. It is instructive, not only for the high standard of Christian attainment which it teaches as a duty and privilege, but as one of the signs of the times concerning the reception of this doctrine in evangelical churches. We do not quite understand the author where he says of one whose "life is hid with Christ in God," and who "is one with God," — one "the very breath of whose life is, 'I delight to do thy will, O God,'" that he "is not sinless," but "still a sinner." Perhaps he regards such involuntary transgressions of the divine law as arise from unavoidable ignorance and errors of judgment, as sin. Accepting this definition, the statements are undeniably true.

SANCTIFICATION.

"ARE you aware of the extent to which Christians are seeking Sanctification, as something to be presently attained?"

I know that many are earnestly praying and striving for a measure of holiness much beyond what is now common. I fervently thank God, who prompts this prayer, for such a token of better days coming.

"But are you not afraid of their running into wild enthusiasm, with these notions of a short cut to holiness?"

I am very much more afraid of the great majority of Christians sinking down into careless indifference as to whether speedy or considerable progress in holiness is attainable or not.

"But do not the Scriptures teach that the growth of grace in the heart is both slow and imperceptible; first the blade, then the ear, after that the full corn in the ear?"

The Scriptures teach that "the kingdom of God is as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not *how*." They do not teach that the growth must needs be slow or uncertain. They declare that the word of God in

the heart like seed in good soil, grows continually, though unseen; and vigorously, like a grain of mustard seed, yielding a prodigious increase. Do you question that?

"No; but many people distrust this talk of sanctification, as savoring of self-ignorance and self-complacency."

An enterprising agriculturist encourages high expectations from well-cultivated soils; and stimulates such expectations by true reports of his own methods. Do you think the unfavorable opinions of his indolent and unthrifty neighbors entitled to weight as against great and good results from his skill and industry?

"But, surely, the idea of sanctification is sometimes made revolting by an injudicious and disagreeable obtruding of it."

Very possibly. Did you ever know a good cause that lacked an unwise advocate? The Bible speaks freely of sanctification, and commands all believers to grow in grace. It must be owned that the compass of this command is seldom clearly seen. The majority of Christians seem pledged to labor for an invisible growth. The farmer may speak freely of his crops, without reproach; but of spiritual husbandry, common sentiment says, There is no objection to the display of a plentiful crop of thorns and thistles, provided you at the same time make loud confession of indolence, and every other unchristian trait; on the contrary, a great reputation for humility may thus be earned.

"But there has always been a strong prejudice against saying much about one's own growth in grace."

And not without reason; for growth in grace, by most persons has been fearfully neglected, or brought forward by those whose manner of life was not such as to recommend their statement. Not that one need wait till he is perfect; there is not necessarily any assumption of sinless purity in an earnest plea for sanc-

tification. We can listen with both pleasure and profit to such a plea from any one who is sincere and earnest in seeking perfect conformity to the will of God.

"But is it possible to state any Bible account of sanctification to the approval of wise and good men?"

I can not say. There are truths which depend for their reception almost wholly upon the mental and heart condition of those to whom they are offered. We all know that we are in a much more favorable condition to receive the same truths at one time than at another. Our Saviour, on one occasion, said to his disciples, "I have many things to say unto you, but ye can not bear them *now*." The truth about sanctification appears to demand a peculiarly prepared spirit. God hides these things from the wise and prudent and reveals them to babes. Our peculiarities, physical and mental, appear to have much to do with this. Peter was impetuous; Thomas incredulous; John trustful and loving; and their reception of Christ's words was in accordance with these characteristics. So it is with our fellow-Christians all around us.

"Would you then say, that the scriptural doctrine of sanctification is not for every one; but only for such as are prepared to receive it?"

No; I would say to every one, The scriptural teaching on this momentous subject deserves your most serious, most prayerful attention. Do not attempt to adjust your experience of this truth to mine, or to that of any other man. Inquire of the Lord. Ask humbly, earnestly, patiently, persistently. He will surely say in answer, "According to your faith be it unto you." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

"Can you give me a simple statement of what the Bible teaches on this subject?"

Yes. The Bible presents sanctification in two distinct aspects; first, as active and giving; second, as passive and receiving.

Thus God commanded the Israelites to sanctify unto him all their first-born; to sanctify themselves; to separate themselves from every forbidden thing; and to give themselves to every thing commanded; to sanctify the Sabbath; to sanctify a fast; to sanctify the Lord God in their hearts. They were explicitly required to give their time, property, bodies, minds, and hearts to the Lord, and to give them in their very best condition. Our Saviour taught that every talent was to be invested for the Lord. The same lesson was in effect imbedded in the decalogue: Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. To love God with all the heart, is both to give him all the heart, and all the heart values; it is to de-throne and banish all idols. The second aspect of sanctification is thus presented:

"I, the Lord, do sanctify them." "Father, sanctify them through thy truth." "The very God of peace sanctify you wholly." Under this aspect, the believer is spoken of as being acted upon. Jesus said that he would send the Holy Ghost to dwell in his disciples; to comfort, guide, instruct, and purify them. "The love of God shall be shed abroad in their hearts by the Holy Ghost;" they shall be "sanctified by the Holy Ghost." These passages are sufficient to establish this twofold statement of sanctification; first, that the believer must sanctify himself; that he must, with firm purpose, intelligently, comprehensively, continuously, and heartily, consecrate himself unto the Lord, continually purifying himself, and continually renewing his consecration as he discovers the possibility of enlarging his sphere; giving each new acquisition to God; and, secondly, that God must thus sanctify and purify him.

"I see no objection to this; but what is there new in it? Who denies it?"

All Christians wish to receive the Scriptures quoted, as of supreme authority; but many render them of no effect, through a morbid conception of self-loathing, as being by far the larger part and most essential element of all religion. "Behold I was shapen in iniquity," is the constant cry of such. With perverse tenacity they cling to the memory of this as their chief if not only evidence of regeneration. Who can wonder that they sink into a condition of despondency, and sometimes of recklessness, with intervals of self-commiseration, "O wretched man that I am!" "I am sold under sin." They know not how to look with favor upon any pretension to religion in which this experience does not nearly or quite absorb all others. They record few victories. The language of hope, gratitude, thanksgiving, praise, adoration, and glorious expectation, they seldom utter; and yet the Bible is filled with it; and the Holy Ghost declares, "Whoso offereth praise glorifieth God." Confession of sin is indispensable; but it is no less indispensable to remember, that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A thousand proclamations of our own vileness, to one of the blood of Christ as cleansing from all sin, is surely not according to the pattern shewed to us in the Word of God. There is a manner of life which justifies continual thanksgiving, and the language of full assurance of hope; the language of one who walks with God, and talks with God as a man talketh with his friend. There is a life of peace with God through our Lord Jesus Christ, of perfect peace; for "thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." This life is freely offered to as many as will count the cost with the assurance, that he that will

give himself wholly to it, will certainly find, in due time, that though still a sinner, "sin has ceased to have dominion over him;" that "he is dead unto sin and alive unto God;" that the movement of his affections is no longer toward the world and worldly things, but toward God. He is all alive for God and his cause. His "life is hid with Christ in God." He is no longer the sport of circumstances; nor is he cast down by any failure of his plans, or disappointment of his wishes; for his will is merged in that of his Lord. Trials he has learned to endure joyfully, knowing that they bring him nothing but advantage. He is no longer selfish or self-willed, but is conscious of being so joined to God in close and endearing fellowship as to be no longer concerned about himself; he is one with God. Though not sinless, he views sin as God views it; he esteems holiness as God esteems it. The very breath of his life is, "I delight to do thy will, O God; yea, thy law is within my heart." He is conscious of both sonship and apostleship, as he declares, "My meat is to do the will of him that sent me and to finish his work." He feels, through all his soul, that Christ has made him a king and a priest unto God. Death and hell are vanquished, and he already lives and reigns with God and the Lamb. It was of this kind of life Christ spoke when he said, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." This is fellowship with the Father and the Son. This is walking in the light. In this way of life our heart condemns us not; it testifies, "Christ is mine and I am his."

My friend, this a true picture of a real and continuous experience. It is freely offered you. Dare you live without it, when by it your usefulness and happiness will be increased a thousand fold?

J. W. K.

AUNT NABBY.

"God gives us but one care to bear," said Aunt Nabby, earnestly, "that is, to glorify him, by growing daily more holy ourselves, and by trying to lead others to serve him. All other care he bids us cast upon him, knowing that he careth for us. That we may do so, he gives us three lessons to learn. The first is, 'that it is enough for the servant to be as his master.' Now our Master leads no luxurious life. In the beautiful form of prayer he gave us, he bade us pray for our 'daily bread.' The whole spirit of the divine teachings forbids our praying for riches, to be expended upon ourselves, and dare we seek that for which we should not dare to pray,—for that *against* which you prayed? What would we think of Paul living in luxury. And was the example of Christ more binding upon him than it is upon us? If we remembered this, should we not lose much of our feverish anxiety?"

"Undoubtedly; but what is the second lesson?" I asked.

"To live one day at a time. Is it not taught, when we are bidden to pray, 'Give us *this* day our daily bread,' not enough for to-day and to-morrow also, but only for *this* day? If we thus lived we should lose another enormous load of care. What a happy life! Each morning, like a little child, putting our hand lovingly into the Great Father's, then, if in danger of falling, that mighty hand would save us. But we do not believe all God tells us, for though we trust to him the salvation of our souls, we scarcely trust him at all in worldly things, unless we can almost see the coming good."

"But should we not provide for sickness and old age?"

"Certainly, but when we have planned as wisely as we can, we have no right to be anxious about success, for we have the absolute promise of God, that 'all things work together for good to them

that love God,' and it is the third lesson we have to learn, to *believe* it. Every word of that precious promise should be stamped upon our hearts with a divine emphasis. With what pathos did the Master point to the birds and field-lilies, as proofs of the loving care of our Father! How touchingly does he add, 'Shall he not much more clothe you, O ye of little faith? For your heavenly Father knoweth that ye have need of all these things.' The promise is sure; let us trust, nothing doubting, even if we can not see how good is to come from seeming misfortune. Oh, if we were more self-denying, if we would live one day at a time, as God gives it to us, instead of condensing into it years of anxiety for troubles, which, if they come, are but disguised blessings; if we would believe God's word, instead of our own wicked fears, should we not lose all care, save the holy one lest we offend our Saviour? Would not the words of the Psalmist be fulfilled to us, 'Thou wilt keep him in *perfect peace* whose heart is stayed on thee'?" — *Tract Journal*.

A CHILD'S APPLICATION OF SCRIPTURE. — In a Chinese Christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young,—that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in his arms. As I am only a little boy it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized. The whole family, of which this child is the youngest member, are all members of the Mission Church at Amoy. — *Pres.*

A word fitly spoken is like apples of gold in pictures of silver.

[New York Correspondence.]

EXTRACT FROM MRS. PALMER'S LAST LETTER.

DARLINGTON, July 20, 1861.

WE were at Boston just two weeks. There, as at other places we have visited, He who doeth wondrous works, made our commission known by owning our humble labors and pouring out the Spirit upon the people. During our thirteen days there the church members were gloriously quickened.

Many received the witness that the blood of Jesus cleanseth from all sin. The exact number of those who received pardon, I do not now remember, but believe it was over two hundred. Here as elsewhere, the Lord gave us the hearts of his people, and we parted from them amid tears and blessings.

Previous to the parting evening service we had, as usual, a farewell tea-meeting, where I should judge about three hundred sat down to tea with us.

Amid those pleasant yet painful parting scenes, I often think of that world where farewells and adieus are no more uttered, — where all the redeemed saved from righteous Abel, down to the last one washed in the atoning blood, shall meet in our Father's kingdom, and together sit down at the marriage supper of the Lamb.

We are again in the north of England, and are witnessing glorious triumphs of the cross. Since we commenced special services, from ten to forty have been saved daily, besides scores who have sought and obtained the witness that the blood of Jesus cleanseth from all sin. Seldom have I seen the fact, that holiness is power, more fully demonstrated. We found here, as in many other places, that definite interest in the theme of holiness has been the exception. It is a fact that I presume no one would be disposed to question that explicit testimony has not been greatly encouraged in England. We can not doubt the peculiar-

ity of the work the Head of the church has given us to do. In our endeavors to speak of heart holiness as the standard of Bible religion, and our peculiar responsibilities as a people to maintain this standard, we have indeed been most graciously owned.

I am confident that the day of eternity will reveal that thousands in England have experimentally apprehended that holiness is power at the various places we have visited. Yesterday was a precious day. Four meetings were held, — two early morning prayer meetings, one at five o'clock, another at six, — and another for prayer from twelve to one. Then again at three o'clock, and at seven, P.M., both of which were largely attended. Special trains were engaged for the accommodation of those who wished to be at the afternoon and evening services; tea was furnished in the large vestry, where over one hundred persons sat down to tea.

I have seldom felt so much of the power of God resting upon my own soul as when addressing the people during the afternoon and evening services. In soul and body I felt divinely energized. Several ministers were present.

Darlington is on the London road leading to the seat of the Conference, which is now on the eve of being held at New Castle, and some of the ministers on their way stopped and attended the meeting. We talked of the Bible standard of piety and of the old landmarks of Methodism, and of our peculiar responsibilities as a people and as individuals to maintain this standard definitely and specially if we would be answerable to the design for which God raised us up. The Lord owned the effort in the sanctification of some. The number of those who received purity during the afternoon and evening meetings I did not ascertain. About forty were newly brought out of Egyptian bondage into the liberty of God's dear children.

I have returned from our Saturday evening meeting, which has been conducted like our New York Saturday evening meetings. This was at our wish, not feeling quite able, after the exertions of the week, to have one of our ordinary services, and also believing it would serve the cause better that we should hear the testimonies of those who had been recently blessed. It was a blessed season. The Lord hearkened and heard. One testimony, which has been special cause of thanksgiving, I must relate. Three ministers were present. One of those who all the week had been on the threshold of the blessing, was much on my mind. When I rose to speak, I asked that the Lord would not only give me a word in season for *all*, but especially for this beloved minister. How wonderful are the condescensions of our God. Among the words I said were these: "The enemy sometimes tells some who have been long in the way that should they speak they would only have the old story to repeat; but this is all a mistake. The story of our salvation is always new, inasmuch as we are always being saved. If we are not sinning *now*, is it not because Jesus is now saving us? Could we save *ourselves* one moment from sin? And if we are this moment saved from sinning, is it not the duty of the present moment to give God the glory due unto his name, and say —

"Thou from sin dost save me *now*,
My Redeemer from all sin
I will praise thee."

I then mentioned an item of experience our good Dr. Bangs told me several years ago, which stood in connection with his being brought out as an unflinching witness of this *present* salvation.

He received the blessing when a young man not long after his conversion, and joyfully testified to the witness of it. But after awhile, though he did not cease to preach and talk of the subject occasionally in common with most other

Methodist ministers, he ceased to be definite in his own experience and testimony. Without being scarcely aware of it, he had become general in his habit of feeling and speaking on the subject, disposed, like hundreds of others in like position, to deal in generalism rather than in the *particulars* of experience. And this might have continued to be the case had it not been that one day when in the social circle, holiness became the theme of earnest converse. The clear-minded theologian had not been at a loss in defining the nature of the blessing; but when the lady to whom his conversation was addressed said, "Doctor, do you enjoy this blessing?" The good doctor was startled with her unexpected question. He observed to me about this dilemma, thus: "I scarcely dared to say no, neither did I at the moment feel free to say *yes*; when suddenly recollecting myself, I threw myself on the sin-atonement sacrifice, and with the eye of faith steadfastly fixed on the blood that cleanseth, said in reply, through the grace of our Lord Jesus Christ I can say I do." This was believing with the heart and confessing with the mouth, and the moment he made the confession he felt the consuming influences of the Spirit in an extraordinary manner, and the flame that then burst forth has not since been quenched, as those who have since heard the confessions of his lips testify. I then repeated, one act of faith will do more for us than fifty years groaning and pleading without it! Who will make the venture, or rather be ventureless in not doing it; who will make the plunge and just now

"Sink into the purple flood,
Rise in all the life of God?"

As I sat down I felt sure that the Lord had given me the word specially for the minister who sat nearest me. I turned to him and said, "Dear brother, you must do as Dr. B. did, and you must do it *now*; all the week it has been on my mind to

tell you so." Another minister, the town missionary, had already begun to speak, but this dear minister had the eye of his faith too intensely fixed on the blessing he had endeavored to grasp, to think for a moment of any thing else, he rose quickly and went into the preachers' vestry, and after a few moments, returning to the chapel, stood up before the people and gave in a glorious and most unequivocal testimony of the power of Christ to save to the uttermost. Just the act of faith, so sudden and simple, as referred to in the case of Dr. Bangs, he declared was what the Spirit had sealed upon his heart. And now he had alike been enabled to

"Plunge in the Godhead's deepest sea,
Lost in love's immensity."

Since we have been in this place about three hundred have sought and obtained an interest in Jesus, and many members from this and surrounding towns have obtained the full baptism of the Holy Spirit.

In a few days we expect to leave for Barnerd castle. We are pressed to go to Scotland, Ireland, and Wales. The Lord willing we shall in a few weeks visit Scotland; from thence to the south of Ireland.

SING-SING CAMP-MEETING.

WE have not been so many times at camp-meeting as to cease to have new and pleasing associations.

The first morning in our little canvas abode, while the light was peering through its thin veil, sweet sounds of heavenly music fell upon the ear from a Swedish tent behind us, the tune was beautiful, and the language quite pleasant,—that song of praise was not finished, when our German brethren at another angle broke forth in their ardent strength. While we busied ourselves in our little closed palace of a day, in preparing things that we might have a prayer meeting when we would return from

breakfast, and these hymns of devotion in foreign tongues wafted our spirits upwards in thanksgiving for what God had done for these dear brethren, we thought surely God will take care of our beloved country, which has been such a delightful asylum to the oppressed of other lands.

Dr. True preached the first sermon from the words, "Hear, O Israel: the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." The preaching of every day was good and profitable, but we think the most personal benefit was received in the tents. Between thirty and forty ministers were present. It is said that twenty-four persons were converted in the Allen Street tent. Although the Germans were only a handful in comparison, seven were converted in their tent.

There was not any general movement among sinners, but the ministry and the church were much awake to the doctrine of holiness.

Several ministers were enabled to believe in the present cleansing power of the blood of Jesus. One was specially baptized into this blessing by the Holy Spirit, while in the prayer meeting among his own people. They sang his favorite hymn—

"Come, thou fount of every blessing,"

and when, at the last verse, "Prone to wander," yes, he thought, I have been prone to wander, and in quick review the unfaithful past flew before his mind's eye, while his whole soul was surrendering itself into the hands of God, and he entered fully into the next two lines—

"Here's my heart, O take and seal it,
Seal it for thy courts above."

This act of faith brought the power, and like an electric shock the Holy Spirit thrilled his whole frame, and one near supported him, while wave after wave

of glory filled his enraptured soul, and tears of thanksgiving and praise rolled down his cheeks, — several of his people fell under the same shock, and received the same blessing of purity of heart. The morning testimonies of the love-feast had deeply convinced this minister of the need of holiness. It was said that five out of seven of all that vast congregation from the surrounding country, witnessed to the power of Christ to save to the uttermost. After the preaching at noon he retired to the preachers' tent to spend the afternoon over his own case. The result was a deep conviction of his need and a willingness to sell all and buy the pearl.

Ours was called the Rivington Street tent, and we have daily meetings after preaching.

The King of saints was pleased to be so sensibly present that many who were hungering and thirsting after righteousness were filled; and others who had lost their evidences, and the clear witness of holiness, because of their ceasing to speak of it, were enabled to see where they had failed in time past, and renew their consecration, and again believe that they were accepted in the Beloved. Some regretted that it had been thus with them, although they were pardoned and restored, and purposed to be zealous and faithful in accepting precious opportunities for the future. It is said that the doctrine of holiness was a universal theme on the camp-ground, more so than at any former time.

We believe the succeeding Sabbath witnessed sermons on this subject, which would almost astonish our faith.

FAMILY RELIGION.

IN the "Memoir of Daniel Safford," of which we have spoken under the "Book Notice," we find the following excellent illustration of the power of family religion: —

"He had consecrated himself, and all that he had, to Christ; and in his domestic arrangements he had supreme reference to divine favor and blessing. With David he said, 'I will walk within my house with a perfect heart;' and with Joshua, 'As for me and my house, we will serve the Lord.' His family prayers were the earnest outpouring of his heart before the Lord, and as regular and constant as the return of morning and evening. Nothing was allowed to interrupt them; and no domestic work nor any thing else to hinder the servants from attending them. They were always informed of this rule of the family before engaging in his service; and so came into the house with this understanding. To several of them this was the means of their conversion.

"The following instance of this kind is worthy of mention. An Irish Catholic woman, about forty years old, who had been for many years a cook in one of the most respectable families in the city, applied for a situation at Mr. Safford's. Her recommendations were satisfactory, but she was told that the servants, being considered as members of the household, were expected to be always present at family prayers; and that if she could not conscientiously unite with them it would be better for her not to come. She replied that that would not prevent her coming, and that she wished to come to this house because no dinners were cooked on the Sabbath. She was a widow with grown-up daughters; a very strict Catholic, and had refused to speak to one of her children who had become a Protestant. After coming into the family she continued to attend her own church, no one interfering with her religious views. She came regularly to prayers, and read in her turn in the Scriptures; being allowed to use the Douay version. One morning, after a few months, during the singing of a hymn, the tears were seen trickling down her cheeks. She held the hymn book up and

followed every word with her eye. As she passed out of the room she said to the other servant, 'What beautiful hymns those are!' A short time after, she asked Mrs. Safford if the church would be willing to have her little nephew, eight years old, come to their Sabbath school. Being told that he would be very welcome there, she herself aided in clothing him for that purpose. At length, she asked one day, if she could obtain a seat in their church? Mrs. Safford said, with surprise, 'Elizabeth, do you intend to leave your own church?' 'Yes, ma'am,' she replied, 'I have been thinking of it for some time; I prefer your religion.' 'And why? How is it that you have changed your opinion, when, only one year ago, you were so strong in your attachments to the Catholic church?' 'Oh, I have been observing the religion of this family ever since I came into it, and it seems to me more like what I find in the Bible than that of the Catholic.' 'In what respect? What is one thing that has led you to think so?' 'Why, ma'am, Mr. Safford prays every day for his enemies, and our church curses them; and the Bible tells us we must forgive our enemies, and pray for them that hate us.' 'Have you told your priest that you are going to leave?' 'No, ma'am.' 'Are you not afraid he will excommunicate you?' 'I expect he will, but I am not afraid of it. I told him I came to your prayers, and that there was not a bishop in Boston that could pray better than Mr. Safford.'

"It was found that she had been studying her Bible, and had received Christ. She continued firm until her death."

THE GREAT QUESTION.

Two farmer's boys, one aged sixteen and the other eleven, were together in the forest, cutting wood. The older one had, for several years, been a Christian, and he longed that his younger brother, whom he tenderly loved, should also be early converted. The younger one was

an amiable boy, of bright intellect, and was at this time so much interested in the study of arithmetic, that he delighted in solving arithmetical questions while about his work. He would solicit from his older brother, hard problems, and would think out and announce the answers, with that intellectual satisfaction which always attends triumph over difficulties.

Several hours had passed thus pleasantly, amid a mental excitement, which greatly relieved the drudgery of the manual labor, when it suddenly occurred to the older brother, that here might be a good opportunity to turn the thoughts of that expanding mind toward the great problem of his soul's eternal destiny. Therefore, remembering a device of Nettleton, in somewhat similar circumstances, he met the next challenge for "a hard question," by seriously asking, "What shall it profit a man if he shall gain the whole world and lose his own soul?" It was an overwhelming question. The young mind sunk under it for a moment. This was a theme for which he was unprepared, and, all awake though he was for an intellectual effort, he instantly saw that here was a problem which he could not solve. As its magnitude and solemnity opened before him, there was a manifestation of emotion, which proved that the well-aimed arrow had been guided by the Holy Spirit, and had indeed reached the mark. At first, he was disposed to blame his brother for an ill-timed introduction of irrelevant matter. But when he saw the tearful solicitude of that brother, he melted into tears, and asked, "What must I do to be saved?"

"Believe in Jesus! Give him your heart! Consecrate your life to him! Oh, do it now, my dear brother," were the earnest directions.

"Will you pray for me that I may do it?" was the sobbing answer. How joyfully was that request complied with!

They kneeled together among the chopped wood, under the green arches of that forest temple; its great Builder graciously heard their prayer; there the dear boy was born of God, and thenceforth the two were brothers in Christ, as well as brothers in the flesh.

The sincerity of that early consecration was proved by a life of singular purity and integrity, through his youth and early manhood, and by a peaceful death when he numbered a little more than thirty years, and when his family, the church, and an appreciating public, felt that he could not be spared.

Christian reader, have not you some dear friend who does not yet know Christ, and to whom you can speak a word in season, for his salvation? Does your heart yearn over him? Oh, then, tell him, in some way, your affectionate anxieties. You need not do it in just this manner. Some entirely different method of approach may suggest itself. And yet, do not wait to invent a novel mode. The Spirit may, as in this case, bless the adoption of another's plan. Take any method, new or old, which Christian affection may suggest, and Christian judgment may approve.

[Original.]

BONDAGE TO ONE'S SELF.

THIS may appear a curious caption to some, nevertheless it is a truth, that in our ignorant simplicity, we enter into secret covenants, in which God takes no part, but stands as it were and looks on, to see how these self-made restrictions will work. The reason why he does not enter into agreement with us in them, is, that he sees and knows it will not be possible for us to keep them, neither will it be expedient for the good of Zion that we should. We are sincere and ardent, but we may run before we are sent. One in this bondage says, "I will pray in every place, — I will in every prayer make mention of

that particular evil," the one they at that time think the crowning sin of the people or nation. Another says, "I will always kneel at prayer, no matter who does otherwise, in all public places." Another inwardly covenants to speak or pray, in every religious service, — "*there* my voice shall be heard."

There are circumstances connected with those we call upon, which make it an impossibility for us to draw their minds to prayer, while perhaps we may drop a word in season, or there may be something in our heavenly bearing, which may sow, or quicken seed; a grace may exhibit itself which will show our hidden life more effectually than prayer at that time.

The enduring patience, the silent self-denial, have their errands, as well as more active duties. We know that we value prayer, and the true testimony for Jesus, yet we know there is a possibility of bringing the soul into much embarrassment, and conflicting condemnation, when those self-imposed covenants are made, — in such cases it is only imaginary condemnation that is endured.

We can not take every emotion of the mind for special leadings of the Holy Spirit.

The true sheep know the voice of the Shepherd, and there are secret teachings in agreement with the Word of God, which give us sure leadings, and we learn to test them, and find safe paths in our little perplexities.

Beside, if we engross so much time in public, it curtails the privileges of others, while speaking and praying will strengthen them as well as ourselves. We are right in *being ready*, always to give a reason for the hope that is in us.

The willing mind is sometimes as acceptable as the public offering. It is only here and there necessary for any check-rein to be used, for backwardness and silence is the too prevailing fault of the sincere and truly pious. Y.